

The Brooklyn Jewish Center Review

March, 1947

FREE-THINKERS AND ANTI-SEMITISM

By ALBERT MORDELL

"REMEMBER WHAT AMALEK DID UNTO THEE"

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By SYLVAN KARCHMER

NEWS OF THE MONTH



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GIVE THEM LIFE —
and make it worth living

Could you refuse them if they stood before you?

Could you look into the sad, proud eyes of this girl and say, *No, child, I will not help you?*

Could you bear to hear the sobs of this frightened boy without wanting to draw him into the warm shelter of your arms?

There are thousands more like these two . . . children who have survived Hitler's plans for their extermination. Sad, hungry, terrified children, who need your help.

They need everything. Food and clothes, and medicines, just to keep them alive. They need homes, and guidance. They need education, and training for useful lives in Palestine, the U. S., or some other hospitable land.

But most of all, they need what all people need . . . faith in their fellow- beings, hope for the future.

We in America . . . *you* in your comfortable living room . . . it is to *us* they look for help. We . . . *you* . . . are their only hope.

Can you refuse them?

So give when you are called on. Give *more* than you think you can spare. Remember, money that will buy *you* mere luxuries will buy *them* life itself.

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GUEST SPEAKER
DR. ABRAM L. SACHAR

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WHO SHALL REPRESENT JEWRY BEFORE THE U. N.?

THE announcement by the British Foreign Minister that England intends to submit the question of the Palestine Mandate to the United Nations must at the present time be taken with more than a single grain of salt. Despite all the technical advantages which Britain enjoys in the United Nations in the presence and voting rights of its satellites, it is still a dangerous expedient for Britain to attempt in any forum of public opinion to justify its management of the Mandate. In the United Nations, for the first time since the demise of the League of Nations, the Jews will have an opportunity to present the affirmative aspects of their rights and, at the same time, to set forth their bill of indictment of Great Britain. (And a formidable, documented bill it would be.) At the moment, we are inclined to believe that Bevin's announcement is in the nature of a bluff, designed primarily to continue Britain's dilatory tactics in Palestine.

Should the case be presented to the United Nations, however, one important question would be the nature and identity of the spokesman for the Jews. There is good reason to believe that the United States, as a member of the United Nations, and by virtue of its own rights in Palestine under the treaty of San Remo, would not only have the right but would feel the compulsion to present at least certain aspects of the Jewish claim. These would deal principally with the questions of immigration and of investment of American capital in the Holy Land. Such presentation, welcome as it would be, would, however, not be sufficient. The equities as well as the proprieties require that the principal presentation of the Jewish case should be by

a Jewish representative. The writer has heard suggestions that the American Jewish Conference be chosen for this delicate and important task. The proposal is a compliment to the Conference and an indication of the importance which it has achieved in the thinking of Jewry.

All well-wishers of the Conference will feel a keen sense of pleasure in this realization of the value of the organization. That does not change the fact, however, that the Conference is not, in the last analysis, the proper spokesman for the Jewish case in Palestine. The only body which should be chosen for this task is the Jewish Agency. The Agency is recognized by the Treaty of San Remo as the organization authorized to speak for Jewry on all matters involving Palestine, and it would be a serious mistake in tactics as well as an unwarranted diminution of the legal authority of the Agency to permit any other group to exercise this most important of the Agency's functions. There has already been an indication that the Arab States, as members of the United Nations, will oppose any representation of and by the Jews. They would in this inequitable position be on firmer ground in objecting to the American Jewish Conference, which has no legal standing before the United Nations, than they would be with respect to the Jewish Agency. The Arabs, and the other British Charlie McCarthys, will use every devious means at the command of the wily British tacticians, and it would be unnecessarily aiding the enemy to offer them this further ammunition. Fortunately, the Jewish Agency includes men of brilliant minds and great forensic ability to whom this historic task can be left with a feeling of com-

plete confidence. Their own capacity, coupled with the unassailable merit of the cause they will represent, is as good a guarantee of success as one can hope for in a situation so complicated by factors not related to intrinsic justice.

The struggle between Jewry and Britain in the last quarter century over Palestine has only once before been aired before an international body. This was at the time when the Mandate Commission of the League of Nations was considering one of the earlier White Papers involving partition and immigration. The oncoming of the war prevented the completion of these hearings and the announcement of a decision by the Commission. Enough transpired, however, to indicate the disapproval with which the League looked upon the then British proposals. It is not too much to hope for, nor do we feel unduly optimistic in believing, that the present successors to the League of Nations, examining practically the same proposals and with more data available as to the bad effects of such plans, will be equally condemnatory in its decision.

— WILLIAM I. SIEGEL

MOOS CHITM

At this time of the year it is traditional for Jews to contribute to a fund known as Moos Chitm (literally meaning "wheat money") for the purpose of supplying matzoth and other Passover necessities to the needy.

It is in this spirit of giving that we urge our readers to contribute liberally to the United Jewish Appeal. The present campaign for \$170,000,000.00 cannot be a success unless ALL of us help. Even if it means a sacrifice on our part.

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"JUST BETWEEN OURSELVES"

"בין לנו עצמנו"

An Intimate Chat Between Rabbi and Reader

ON CHANGING JEWISH NAMES

THE approaching festival of Passover recalls to mind an interesting statement of the ancient Rabbis which has an important message even for our day. The Sages pondered over the historical phenomenon of a people enslaved for centuries in a strange land and yet retaining their national life and identity. "What kept them alive as a people?" they ask. They offer a number of explanations, only one of which, however, I want to repeat to you at this time: *Shelo Shinu Sh'mosum*, "They did not change their names!" And the Rabbis go into details in order to clarify this statement: "They retained their Hebraic names—Reuben was not called Rufus and Judah was not called Leulianus—they remained with the names which their father Jacob gave to them."

It may seem strange to the average reader that the Rabbis should so emphasize the importance of retaining Jewish names, and wish us to believe that the retention of such names could have been a factor in safeguarding their people's existence. And yet there is great truth in this Rabbinic explanation. Names are important. Names do have a psychological effect upon one's personality, despite Shakespeare's well-known query, "What's in a name? That which we call a rose, by any other name would smell as sweet."

Now this whole problem of names is deserving of serious consideration.

When Jews do discuss the question of changing names they usually have in mind the changing of surnames or family names. Yet it seems to me that this is not the real problem. Most of our second names have nothing intrinsically Jewish or Hebraic about them. They bear the stamp either of Polish, Russian, Hungarian or German origin.

Spanish or Portuguese Jews show in their names the language of the lands from which they came. I see no reason to bemoan this translation of these foreign names into English equivalents *except*—and here we come to the heart

of the problem—where the Jew who changes his name does so because he is motivated by a desire to escape from himself or to hide his racial or religious identity. In that case the action is but a symbol of a tragic personality suffering from self-hate and desiring to cut himself off from the body of his people. Where such motive is not present, however, there can be nothing wrong in transforming a name from its Slavic or Teutonic origin into an Anglicized equivalent. In Palestine, many Jews are dropping their old names, but they are changing them into Hebraic names, giving them a Jewish character, thus emphasizing their Jewish identity.

But the problem that concerns me more is the gradual disappearance of Jewish first names. It is these first or given names which can have and do have a psychological effect upon the child—and later, when the child becomes an adult. These new names of Stephen and James and Bruce, and of Kathleen and Marjorie and Patricia—to select some at random—are symptomatic of a malady affecting the new generation of Jewish parents—the desire to free their children from the consciousness of being Jews. And yet, as the Rabbi in the Midrash implies, how much nicer is the name Reuben for a Jew than Rufus. How much more character is revealed in that name, how much more meaning does it possess in the history it recalls—a history of a thousand years.

And the strangest thing to note is the fact that the old American families, of true aristocratic heritage, delight in giving Biblical names to their children. How often do you find such names as Isaac, Elisha, David, Hezekiah, or Sarah, Rebecca, Rachel, Deborah, Judith, linked to distinguished American Christian families. Yet how seldom do you find such names given to Jewish children.

And there is still a further evil. So many Jews do not even know what their Jewish or Hebrew names are. They were

given such names. The English names which they adopted bore no resemblance to the Jewish original, and thus after years of non-use, the Jewish names were altogether forgotten. How often have I come to a wedding and, asking the groom and bride for their Jewish names—to note them in the *Ketubah*—receive in reply only a blank stare, as if I had asked them the most unheard of question. And how often do I find that even the parents do not remember, and do not know, either their own or their children's Jewish names. Usually, there is a search for a grandparent, who comes to the rescue.

Is not all this a false type of assimilation—a practice which deserves censure, because it is evidence of a craving to run away from one's self, from one's own personality, from one's own heritage?

If Hebraic, old Bible names, are good enough and fashionable enough for our leading Christian Americans, should they not be good enough and fashionable enough for us, to whom these names are linked with a glorious and meaningful past?

Israel H. Levinthal

THE FIRST Jewish maritime school in France was opened by the ORT in Marseilles in a ceremony presided over by Admiral Louis Kahn, of the French navy, who is taking an active part in ORT work in France.

The school is established in a villa overlooking the Mediterranean. The first class of trainees is composed of 37 young Jews from France, Morocco and Algeria. The group also includes survivors of Hitler's gas chambers.

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IT IS well known that Voltaire, the leading deist of the eighteenth century, handled many episodes in the Old Testament severely and delivered some vicious attacks upon the Jews. Similar hostility often has been demonstrated by rationalists in our time. At first it seems rather anomalous that such should be the case. As a matter of fact, rationalists as well as deists entertain articles of belief in common with the Jews. They both reject practically all the dogmas of Christianity connected with the divinity of Jesus. They also, like the Jews, do not regard the New Testament as complementary to the Old Testament. These views are on the negative side. On the positive side, the deists at least, cling to several principles that are fundamental to Judaism, namely, belief in the existence of one God, the duty of worshipping Him and confidence in a future system of rewards and punishments. Yet, the most slanderous statements about the Jews and the most virulent castigation of their literature, as represented in the Old Testament and the Talmud, have been made by a group who being themselves calumniated, advanced the doctrine of toleration.

Many Jewish readers will be shocked to learn that even so noble and cultured a person as Thomas Jefferson, who was a deist, came under that influence which regarded deism as synonymous with, and antipathetic to, the Jews and the Bible. Jefferson, who regarded the tale of the mystical birth of Jesus through God in the womb of a virgin, on a par with that of the birth of Minerva from the brain of Jupiter, and who conceded an atheist may be a most virtuous person, nevertheless libelled the ancient Jews and their Bible. He said that their character was perverse and that their ideas of God as reflected in the Old Testament was degrading and injurious.

Needless to say no Jew will think less of the great Jefferson for the mistaken views under which he had fallen. They were shared by, and no doubt in part adopted from, two personal friends, both great Americans, Thomas Paine, the deist, and Joseph Priestley, the founder of Unitarianism in America.

Lately there has been a revival of interest in Thomas Paine, a revival that must be called healthy. His spirit is

necessary still when fundamentalists oppose by law the teaching of the theory of evolution. Thomas Paine is a religious reactionary from the point of view of many liberal, yet religious scholars, who have gone far beyond him in boldness. But in the revival of Paine it is to be feared that many Jews not familiar with their own literature, and adopting his dogmatic attitude and ignoring the historical or psychological approach, will conclude that his malicious animadversions upon the Jews and the Bible are beyond refutation. In his "Age of Reason" he manifested a special hatred for Moses, whom he called "most detestable villain," "assassin" and "impostor." While in Biblical criticism as such, and also in some moral judgments, Paine is often right, he is naive in his final conclusions. He makes much of the fact, for example, that the Bible says that God sanctioned the killing of prisoners of war—a practice which was resorted to by all peoples and which has come down in part to our own day. We have even gone further by bombing innocent women and children. When people practice cruelty that they believe is justified, they instinctively attribute approval of it to their deity. That is how the ancients wrote history. Even in our time God is represented as sanctioning the death of those who represent a different cause from our own. Paine believed that he attacked the Jewish God, but what he was attacking was an ancient practice which the rabbis of old tried to interpret in the true spirit of their faith, and which Jews today will join in with him without feeling that they must give up their belief in the God of righteousness, as depicted by the Prophets.

Now how did Paine and the whole group of thinkers who fought superstition so courageously come to take this attitude toward the ancient Jews? It is easy to say that they still unconsciously were infected with the prejudices of the people among whom they had been

Many Great Men of Liberal Reputation Have Had Surprising Opinions About Jews

Free-Thinkers and Anti-Semitism

By ALBERT MORDELL

reared, and also that they could not forgive Judaism for being the mother religion of Christianity, which they equally detested, if not even more. These are not the sole reasons.

Freethought existed in Europe for many centuries before the birth of English deism as we know it, but it was not as a matter of principle anti-Semitic. Even for a century after deism came into existence with the publication of Lord Herbert of Cherbury's "De Veritate," in 1624, the book which inaugurated deism, deistic literature was not yet anti-Semitic. The first deistic work that delivered an organized attack upon the ancient Jews and the Old Testament was by Matthew Tindal in 1730, in his "Christianity as Old as the Creation." He was one of that notable group of English deists who left their mark upon French literature, though their writings fell into neglect in England long before the end of the century. The controversy which this work led to has been ably described by Leslie Stephen in his "History of English Thought in the Eighteenth Century." This battle raged for a year or two, during which Daniel Waterland, in his "Scripture Vindicated," had as an antagonist Conyers Middleton, who wrote several replies to him. It must be conceded that Middleton showed himself abler and more intellectual, for Waterland resorted to the approval of every act of dubious morality for no other reason than that it was reported in the Bible. This mode of defense hurt his cause. Voltaire later took over from the deists, some of whom he had met in England before Tindal's book was yet published, their hostile views and presented them with subtle satire. He spread the view that the ancient Jews were the most wicked people that ever lived and that their God was the most immoral God. Paine and the later rationalists simply followed in a tradition that had

been developed as incidental in a deistic controversy.

To what extent the view was carried on may be seen in the work of some notable English freethinkers. There was the famous literary critic and Shakespearean scholar who was, besides, an authority in many other fields of thought, John M. Robertson. In his "Christianity and Mythology," he made statements that were truly amazing. I pass by his acceptance of the exploded mythological theory that Moses was a solar deity, and single out his remark that if there is anything good in Judaism it came from without, and that even the universalism of the later prophets was a product of foreign influence. Since the closing of the canon he says, Judaism is a negation of all progress in religion, and their literature has less intellectual value than any other. The race, as a religious group, stands for mental fixation. Yet, later in the same book he seems to have forgotten his aspersions when he seeks to cast doubts upon the originality of the Sermon on the Mount, for he devotes many pages to giving parallels to its noble maxims from Jewish sources, which he found in a book by M. Hippolyte Rodrigues. He who had condemned the Jewish Bible and the commentaries on it now says, "There is hardly an item in it (the Sermon on the Mount) which is not to be found in one form or another in Jewish Literature, early and late, quite independently of any Christian tradition."

Yet Robertson's language does not sink to vileness as in the case of the able bibliographer William Carew Hazlitt, grandson of the great William Hazlitt. In his book, "Man Considered in Relation to God and a Church," he deplores the fact that Christian ceremonies rest upon ancient Jewish sentiment, since the Jews were an "ignorant and illiterate Oriental race," one of the "most barbarous nations of antiquity." The following gem of malice from this writer, who was also a lawyer and scientist, appears on page 131 of his book: "The narratives of travel among savage communities, from Captain Cook to Mr. Stanley, do not offer a more remarkable picture of rudimentary development, sordid and superstitious ignorance, moral and personal uncleanness, and merciless brutality than we have before

our eyes even in these emaculated records from Abraham to Solomon."

Some of the freethinkers transferred their hatred of the Bible to contempt for contemporary Jews as a people. The famous Secularist, George Jacob Holyoake, in his dislike for Disraeli, attributed what he considered that statesman's defects, to his race. In his "Bygones Worth Remembering," he refers to the Jew in general thus: "He is of every nation, but of no nationality save his own. He takes no perilous initiation; he leads no forlorn hope; he neither conspires for freedom nor fights for it. [At this very time they were fighting for it in Russia.] He profits by it, and acquiesces in it; but generally gives you the impression that he will aid either despotism or liberty as a matter of business."

It is apparent that Holyoake had inherited prevailing prejudice while Hazlitt hated Jews because he hated Christianity, and Robertson was misled by pseudo-scientific theories. But their point of view all stem from the anti-Semitism of eighteenth century deism.

Yet today some liberal Jews are hostile to the Bible because they have uncritically absorbed the writings of the deists and freethinkers. They have overlooked the fact that the Old Testament reveals the growth of morality from primitive times to its highest phase. They overlook the fact that the poetry and high morality predominating in the Bible were condemned by the freethinker because he was not historically minded; hence he developed a brand of anti-Semitism that may be called the freethinkers' anti-Semitism.

The anti-Semitism I deal with then is that grounded in hostility to the Bible. It includes, however, that aspect which assumes that everything valuable in ancient Jewish culture was borrowed without improvement from the Egyptians, the Hindoos or the Sumerians, although the idea of a borrowed culture was already advanced in the eighteenth century. During this period the Chinese were the darlings of the deists and exalted to the disparagement of the Jews. A similar process was developed in the nineteenth century, when Hindu culture became popular and Aryanism was ex-

tolled at the expense of Hebraism. Renan was one of the exponents of the theory of a borrowed Jewish culture, but Schopenhauer with the same theory was more vicious.

In the eighteenth century the almost solitary figure in the Gentile world among the deists who thought highly of the Jews was Lessing, and in this Mendelssohn, himself more deistic than his fellow Jews, was a factor.

The deistic hostility to the Jews even influenced Buckle, who, in his "History of Civilization," refers casually to the Jews as "this obstinate and ignorant race," and speaks flatteringly of the Hindoos beginning their great culturist contribution at period "when the Jews, stained with every variety of crime, were a plundering and vagabond tribe, wandering on the face of the earth, raising their hand against every man, and every man raising his hand against him." Since Buckle's otherwise magnificent history exerted such a profound influence upon the intellectuals of Russia, one can see how some of her leading writers in the nineteenth century became infected with the virus of anti-Semitism; the English deists were thus an indirect factor in this.

The changed attitude toward the Jews that came about through men like the older Hazlitt and Macaulay related to the question of toleration to be extended to them. But regard for their cultural contribution and appreciation of the Bible, curiously enough, was expressed by two English freethinkers who had literary taste and impartiality of judgment.

Matthew Arnold is not usually regarded as a freethinker today because he remained in the Church of England though he discarded most of its dogmas. As will be recalled, he was the author of the famous saying, "miracles do not happen." He was unfairly criticized for venturing into the theological field on the ground that he was not a theological scholar, but rather a poet and literary critic. He assailed Christianity as understood by prominent clergymen. He could not, for example, abide the doctrine of atonement by blood, and in his "Literature and Dogma," while attacking a leader of the Evangelical Party, praised the prophet Micah for rejecting the doctrine; and he quoted the famous conception of religion

given by the prophet which consists in doing justly, loving mercy and walking humbly with God. "So the Hebrew Micah," adds Arnold, "nearly three thousand years ago, under the old dispensation, was far in advance of this venerable and amiable coryphaeus of our Evangelical party now, under the Christian dispensation."

Here we have a different conception of the Old Testament than that entertained by the deists. Throughout his book, and in subsequent volumes, Arnold lays emphasis upon the idea of righteousness as impregnating a work deemed by them as the very epitome of injustice, crime, immorality, cruelty and superstition. To those who maintained that other ancient people were also believers in righteousness, he replied that the Jews were possessed by righteousness, that they loved it. Hence, he evolved his famous definitions of God as being some factor outside of ourselves which makes for righteousness, and of religion as morality tinged with emotion.

It remained for another English free-thinker, Thomas Huxley, the agnostic, to give due credit to the ancient Jews for their literary and moral gift to humanity. Though he attacked the creation story and accepted all the conclusions of modern scholars in Biblical criticism, and even succumbed to the idea of extreme indebtedness of Jewish culture to the Egyptian, he singularly enough also fell under the spell of the famous sixth chapter from Micah. He quoted the famous eighth verse, and commented thus: "In the eighth century B.C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an interpretation of genius as the art of Phidias or the science of Aristotle" ("Science and Hebrew Tradition," p. 161). He even went further than this in his essay "The Evolution of Theology." He came to the defense of the Halakah, the so-called unwritten tradition as preserved in the Talmud. He justified the rigorous measures adopted by Ezra and Nehemiah to preserve Judaism. He believed they were right in encouraging future generations in building the "hedge round the Torah" (the quotes are Huxley's) to preserve ethics and the-

ology. "The world being what it was," he wrote, "it is to be doubted whether Israel would have preserved intact the pure ore of religion, which the prophets had extracted for the use of mankind as well as for their nation, had not the leaders of the nation been zealous, even to death, for the dross of the law in which it was imbedded."

These views of Arnold and Huxley are a far cry from the deistic attacks upon the Old Testament, and the nineteenth

TWO POEMS

By Orian DePledge

Moses

MOSES walked in rose light
Communing with the flowers,
He closed the citadels of night
And reaped the golden stars.

He brought a scroll from heaven
Framed in a wreath of sun,
While angels numbering seven
Sang of the Celestial One.

Jewish Prisoner

HE gathers a Palestinian dream,
His shoreless mind encompasses a
night
Now filled with flower-light—
A night-shade scheme;
But morning brings a poisoned sun,
His mind is emptied like a gun
Losing its shells upon the ground.
His eyes look out on verdigris
And sicken with the sound
Of tigers hammering the sea.

century writers were far more daring in their attacks upon dogma. Yet, free-thinkers today in America are still "unmasking" the Bible and trying to cast discredit upon it, although it is not to be denied that they are doing good service insofar as they seek to exterminate superstition. The guiding genius of free-thought in America in the latter part of the nineteenth century was Robert Ingersoll, who was undoubtedly an able thinker and let in fresh air upon the arid

wastes of fundamentalism. Unfortunately, he swallowed the deistic arguments about the "mistakes" of Moses, and he wasted his efforts in saying things about the Old Testament that were gratuitous.

Again one of the leading and oldest periodicals of free thought in America, "The Truth Seeker," recently showed anti-Semitic bias when it came to the support of a book called "Bible, Church and God," by William McCarthy, said to be a member of the executive committee of the National Liberal League, a free-thought organization with some laudable purposes. The book was attacked as anti-Semitic by another freethinker, one of the most prominent in America, Emanuel Haldeman-Julius, but himself a Jew. Defenders of the work have taken the position that to attack the Bible and the ancient Jew does not constitute anti-Semitism on the ground that such attack does not imply a call for discrimination against Jews. They insist however that the evils of the church have flowed from the Jewish religion. Nor do they complete the circle, which is that the modern Jews are descendants of the ancient Jews and still believe in the Old Testament; hence odium expressed against the ancient Jews and the Bible might naturally be passed on to modern Jews. The Jews are not responsible for perversions and distortions of the Bible in which they had no part or even fought vigorously.

Let it not be concluded that because some deists and rationalists adopted distorted interpretations of the Bible that one should not give them credit for the excellent work they have done in eradicating theological and medieval abuses. The deists themselves were products of their environment and prejudices. They hated Jews, holding them responsible for Christianity, while Christians hated the Jews for rejecting Christianity. We may with profit still read some of the eighteenth century English deists to whom Voltaire was so much indebted. Jews do not turn aside from books like "Robinson Crusoe" or "Humphrey Clinker" because their authors despised a people it was the fashion to despise in eighteenth century England.

PASSOVER is celebrated in commemoration of the deliverance of the Jews from Egyptian bondage. It is a great holiday because it has been a festival of redemption—an epoch-making event in the early history of our people.

The story of Passover, as told by history and the Hagaddah, is fascinating. Some authorities hold that the holiday was observed long before the deliverance of Egypt. The Midrash says that Lot, Abraham's nephew, baked matzos for the angels who came to the city of Sodom because their visit coincided with the holiday of Passover. Other sources state that the first Passover was observed by the Jews in Egypt.

When the time approached for Israel to be redeemed, God gave Moses the command to sacrifice the Paschal lamb and told him to celebrate the holiday on the fifteenth day of the month of Nisan. After Moses delivered the Divine message to the Jews, telling them that they would be redeemed in the month of Nisan, they said: "How is it possible that we should be redeemed? We have no pious deeds to show making us worthy of redemption." Moses then replied: "As God desires your redemption, He pays no heed to your evil deeds, but only to the good deeds of the pious among you."

Moses then taught the elders all the laws regarding the Passover sacrifice, and they, in turn, made them known to the people. When God saw the devotion of the elders, he was pleased and said: "I will reward the elders for inspiring the people with confidence in Moses. They shall have the honor of delivering Israel. They shall lead the people to the Passover sacrifice, and through this the redemption will be brought about."

As no sacrifice may be eaten beyond the borders of the Holy Land, all the children of Israel were transported there on clouds, and after they had eaten of the sacrifice they were carried back to Egypt in the same way.

The day on which the Israelites left Egypt was one of joy for all the Jews. A legend tells us that on the day of the exodus, Rachel, the daughter of Shutehlah, gave birth to a girl while she and her husband were still making bricks. The child dropped from the womb into the clay and sank out of sight. The aged then moulded that clay and made it a footstool before God. This occurrence

PASSOVER IN HISTORY AND HAGADDAH

By LEO SHPALL

prompted God to smite the first born on that night, and it was one of the four nights that God inscribed in the Book of Memorial. This fourth night, said God, would be that in which the final redemption of Israel would take place, and that night would be the fifteenth of Nisan.

Passover has thus become throughout history the festival of liberation, a symbol of freedom and national independence. Generation after generation came and went, epoch upon epoch of Jewish life passed, and each contributed its ideals, its hopes, its aspirations, and new customs and observances were added.

When the Jews ceased to be a nomadic people and settled in Palestine, Passover also became an agricultural holiday, marked by the offering of the first sheaf of newly cut barley. Jerusalem became the spiritual center to which the Israelites came on Passover with their offerings. The Jews of Palestine were able to relive the two great historic events in their land—the exodus from Egypt and the first spring month of the year that they had left the land of the Pharaohs. In their new home Passover became the festival of freedom, which symbolized the awakening of Israel to a new life.

During the period of the second Temple, when Israel suffered under the Roman yoke, Passover symbolized the hope for redemption. The belief was awakened that God would again perform miracles and a second Moses would redeem his people from Roman bondage. It was then that the holiday was observed both in the Temple and in the home. The home observance became particularly significant outside of Jerusalem.

After the destruction of the Second Temple, the sacrificial cult ended, but Passover did not lose its significance as a national holiday. The home ceremonials assumed a more important meaning. Jews would sit till late in the night and relate the story of the exodus. The ritual for the evening became more set and formalized, and in the course of time assumed the form of the present Seder service.

In the Middle Ages, the attitude during the Passover season changed. Persecution and oppression made the period a time of terror and panic for all Jews. The Christian Church and the fanatical dark forces surrounding it spread hatred for the Jew, and the wildest accusations were made against them, the most horrible of which was the blood libel. In spite of all the unjust and unfounded accusations, the Jews clung to their tradition and celebrated Passover as heretofore. Because it bore the symbol of liberation it was sacred. The Marranos observed Passover at the risk of their lives. Being totally unfamiliar with the Jewish calendar, they applied the Jewish date to the secular month. Unacquainted, too, with the laws governing the observance of Passover, they celebrated the holiday in their own way. On the two days preceding Passover, the Marranos ate neither bread nor matzo. They observed a secret Seder in their homes, eating an entire roast sheep. The participants wore their traveling shoes and bore staves in their hands, thus guiding themselves by the Biblical description of the exodus from Egypt.

As the Marranos were forcibly separated from Jewish life and forced to seek instruction from the Bible, so did the Samaritans observe Passover.

The ceremonies of the Passover sacrifice began around the noon hour; the place was surrounded by a semi-circular stone fence near which was a tent from which the High Priest performed the ceremony. Sheep were driven into the circle and slaughtered. The wool was taken off by pouring hot water from kettles over the carcass. In the course of the ceremony, the participants clapped hands and sang incessantly until the service was over. The sheep were roasted and placed in baskets together with matzos and bitter herbs. With girded loins and staves in their hands, the Jews ate the meal rapidly and then recited prayers till dawn.

Throughout history, and all over the world Jews made elaborate preparations when the holiday approached. This was particularly true in Eastern Europe. It was the day after Purim that Passover was in the air, and men and women, and even children, busied themselves with the necessary preparations which reached the highest pitch the last few days before the holiday. The hustle and bustle came to an end on Passover eve. The homes were filled with light, the tables were ready for the seder. Memories of ancient days hovered over the celebrants as the seder service began. The poignant beauty of the seder recreated not only the story of the exodus, but the ancient Palestinian life in as detailed and precise a form as possible. The Hagaddah, which is read at the service, is the book which is bound up with so many past events of Jewish life. "Its contents," writes Heinrich Heine, "is a marvelous mixture of age-long legends, miracles of the Exodus, curious discussions, prayers and festive songs. The master reads this book with an old, traditional chant; again and again the others at the table join him in chorus. The tune of the chant is a fearfully hearty one, it lulls and soothes, and at the same time it rouses and calls, so that even those Jews who seek strange foys and foreign honors are touched when the well-remembered chants of Pesach happen to reach their ears."

Yes, the seder service mirrors the accumulated experiences of Israel. It reflects the joys and sorrows, the fears and hopes of the Jewish people. It awakens in the Jew the hope for a better world. It is but natural that Elijah, the Prophet, who became a legendary figure in Jewish life, should be prominent in the seder service. Elijah's cup, standing at the center of the table, has become associated with his personal appearance in the Jewish homes on the seder nights. The Talmud states that Elijah, the forerunner of Messiah, often descended to earth to help Israel in time of need. It is, therefore, but natural that Elijah should appear on Passover eve, the holiday of liberation, and drink from the cup of wine especially reserved for him.

Passover, the symbol of Jewish national freedom, has breathed light and hope.

The will for freedom has kept the Jewish people alive. Nations have looked with amazement at the oldest living pyramid—Israel—which for centuries maintained its consciousness of solidarity and carried the torch of freedom. While peoples have appeared and disappeared, the Jews, imbued with that spirit of freedom which

is expressed in the Hagaddah, sound the glorious challenge to the peoples of the world to arise and be free.

Today, Pesach calls us to be a free people once more. And calls to the nations of the world: "Let my people go, and let them enter their Jewish National Home—Eretz Israel."

THE MEANING OF PASSOVER SYMBOLS

PESACH means "The Pascal Lamb," the blood of which, according to the Biblical tradition, was smeared on the doorposts of Israelite homes as a signal to the angel of death to "pass over" the homes of the Israelites.

Hagaddah means "story."

Bedikah *Hometz* means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in advance.

Seder means "order," or program of exercises at the home celebration.

Matzoh is the unleavened bread eaten in recollection of the hurried departure from Egypt.

The Four Cups—Each has a specific place in the service. The first serves as the *kiddush*, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

The Cup of Elijah—Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

Karpas, or parsley, is made part of the meal to signify a festive supper, as befits a great occasion.

Moror is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

Haroses is made of a mixture of apples, nuts and wine. Originally it was used as a medicinal protection against the sharpness of the bitter herbs. Because of its color it is taken as a reminder of the bricks and mortar with which the

Israelites built the Egyptian structures at the order of their taskmasters.

The Shank-Bone is emblematic of the pascal lamb. To this day, the Samaritans at Nablus still sacrifice a pascal lamb on Pesach amidst quaint ceremonies.

The Egg represents the Passover festive offering.

Afikomen is a Greek word meaning "dessert." In Temple days the meal would end with the meat of the pascal lamb. In our days we make the matzoh the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden.

Gen. McNarney on D.P. Solution

GEN. Joseph T. McNarney, retiring commander of U. S. forces in Germany, said that American authorities hope to reduce the DP problem in the U. S. zone by 50 per cent this year, but that "there is no hope of solving the problem of the displaced Jews until the status of Palestine is settled."

Addressing his final press conference, Gen. McNarney said that negotiations are being carried on with France, Brazil and several other South American countries for the resettlement of displaced Jews. Queried about the request by Foreign Minister Molotov that all DP camps be liquidated, McNarney replied that "these camps will be continued until all the DP's are repatriated or resettled."

☆

IN RESPONSE to an urgent appeal received from General Zionist DP groups in Europe preparing to emigrate to Palestine, the Zionist Organization of America has dispatched 20,000 food packages overseas for distribution through the World Confederation of General Zionists.

The following is the text of a Purim sermon delivered by Dr. Levintbal which attracted much attention. We are publishing it in response to many requests.

"REMEMBER WHAT AMALEK DID UNTO THEE"

By ISRAEL H. LEVINTHAL

THE Sabbath preceding the festival of Purim bears a special designation in the Jewish calendar. It is *Shabbat Zachor*, the Sabbath of Remembering, and it derives its name from the fact that on this Sabbath we read an added portion of the Torah which begins with the word *Zachor*, "Remember what Amalek did unto thee, on the way, as ye came forth out of Egypt."

It has always seemed strange to me that the Rabbis selected just this portion to be read on the Sabbath before Purim. Haman, the villain of the Purim story, was indeed assumed to be a descendant of the Amalekites. But, after all, Amalek was not one of the greatest of our enemies. The attack which the Amalekites waged against us was not among the severest which our ancestors had experienced; indeed, the enemy was quickly overpowered. It would have been much more logical, it would seem, for the Rabbis to have selected a chapter reminding us of what the Pharaohs did to us, in keeping us enslaved for centuries. Why remember just Amalek?

It seems to me that our Sages had a definite purpose in mind. Just before we think of Haman we are to remind ourselves of another type of enemy whose eventual aim was the same, but whose approach, whose method, whose technique was altogether different.

Haman was a villain. He hated the Jews and was determined to bring about their destruction. He did not conceal his enmity. He was open and above-board. He proclaimed to all the king's provinces that they were "to destroy, to slay, and to cause to perish all Jews, both young and old, little children and women."

Hitler was such a Haman. He did not hide the deep hatred toward the Jew that filled his breast. He boasted about his cruelty, and was loud in his open declarations that he came to eradicate the Jew from the face of the earth. Thank God, he met the fate of Haman. He and his vicious cohorts are gone—let us hope, forever!

Amalek, however, was a different kind

of enemy. The Rabbis in the *Midrash* give us an altogether different picture of Amalek from the one we get from a superficial reading of the Bible story. According to these Sages, Amalek did not profess to be an enemy at all. He boasted that he was a kinsman of Israel, and because of such relationship he pretended that he was a friend of the Jews. Before he attacked them, he lured them with kindly words. He did not attack them openly; nay, he lay in ambush, and in such hidden fashion he kept molesting the Jews. The Rabbis see the Amalekite technique in their very name—*Am Lak*, "they came to suck the blood of Israel." At length, Amalek gave up this game of hide and seek, and with a bold front revealed himself as an open enemy of Israel.

Nay, more; Amalek, according to our Rabbis, was an expert magician, and hopped through the tricks of magic to bring about Israel's destruction.

Contrary to Haman, who attacked the Jews living in their own homes, comfortably settled in the land of their adoption, Amalek attacked the Jews *Baderech*, "on the road," wandering, homeless, just freed from the yoke of Pharaoh. He did not attack the strong among them; on the contrary, "he smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary." The Amalekites were not an ordinary people. They were not a backward, unknown tribe. *Reshis Goyim Amalek*, says the Bible, "Amalek was first among the nations," a leader among the peoples of the world. And the Aramaic translation, *Onkelos*, gives us a further insight into his relationship to Israel: *Resh Krovayo D'Yisroel*, "Amalek was the closest, the friendliest people to Israel." And herein lay the greatest disappointment, that this *Reshis Goyim*, leader among nations, this supposed friend of Israel, should act in such treacherous fashion toward them!

Ah, how history does at times repeat itself! *Zachor Amalek!* Now, when the Jew has finally seen the end of the mod-

ern Pharaoh; now, having broken the shackles of modern Egypt, he has begun to breathe the air of freedom; now, alas, Amalek has appeared to destroy the very hope that gave the Jew the strength and the courage to withstand the agonies of all these years of the cruel Hitler.

Whom does this modern Amalek attack? Those who are *Baderech*, "on the road," homeless, displaced persons, wandering without a roof over their heads! *Kol Hanechesbolim*, "those who have fallen by the wayside," those who are enfeebled, weakened from all their travail in these many years. And when is this attack timed? *V'atoh Oyef V'yogea*, "when thou art tired and weary," so weary and tired after the loss of six millions of our brethren, after we have been drained of our last bit of strength! And who plays the role of Amalek today? *Reshis Goyim*, "the leader among nations"—Great Britain—standard bearer for ages of the ideals of freedom and liberty! It pains me to say that this *Reshis Goyim*, foremost of civilized peoples, has today become the *Am Lak*, the people draining the last bit of blood from the blood-drenched children of Israel!

And the strangest part of it all is that, like their ancient prototype, this modern Amalek claimed to be a kinsman to the leaders of Jewish Palestine. Until they came into power they prided themselves on their relationship with the labor leaders of the Yishuv. They pretended to be friends of Jewish Palestine. They lured us with their nice words into believing that they were comrades with us in our ideal. And now, after coming into power, they suddenly reveal themselves as the modern Amalek!

And their method is also that of the *Am Lak*—the people that sucketh our blood! Lying in ambush, stirring up acts of terrorism and then blaming the Jew for that very terrorism which, by their criminal acts, they produce. And like

the old Amalek, they have become master magicians, and with tricks of magic have brought havoc upon the Jews in Palestine as well as upon all our brethren now languishing in the displaced persons' camps. The appointing of the Anglo-American Commission was such a trick of magic. They never intended to abide by its decision; it was mere trickery to fool an unsuspecting world! They themselves organized the Arab League to serve their devilish purposes, and now again with the magician's wand they pose this League as the arbiter of Palestine's fate. The recent outburst of Bevin, stripped of all its vulgarity and impudence, was another trick of magic with which he had hoped to shift the blame of failure from himself to the shoulders of President Truman. And now, the master magic trick—the handing over of the Palestine case to the United Nations—again, nothing more nor less than a sleight of hand to fool the world. Already, Bevin has announced that Britain will not be bound by the United Nations decision, that they are referring the matter only for advice and for nothing more.

Oh, the hypocrisy of it all! In this respect Bevin is just like Haman himself. You recall the Bible story that when Haman was invited to attend Queen Esther's banquet he joyfully recounted to his wife and friends the glory and the honor that came to him, saying: "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The Rabbis in the Talmud see an altogether different meaning in these words. They translate the phrase *Yoshev B'Shaar Hamelech*, that "Mordecai was sitting at the gate of the king's Court of Justice," pleading the cause of his unfortunate people. But Haman, seeing him attempting to plead for justice, mockingly said: "All this bothers me little, for Zeb Bo B'pruzbuli, Vze Bo B'pruzbuti, he comes as a pleader with legal claims of justice, but I come with envoys, with diplomats!" (Megillah 15a.) How true a description of Bevin's motives in handing over the Palestine case to the United Nations! The Jew sitting at this Gate of World Justice, hoping for justice to his people, troubles Bevin very little. He, too, like Haman, undoubtedly says, *Kol Zeb Enenu Sboveh Li*—"All this does not bother me! For the Jew comes only B'pruzbuli, with

the claims of legality and morality, whereas I appear B'pruzbuti, with my diplomats—the Arab delegates whom I have created, and my other satellites whom I support!"

What can the Jew do now, you ask?

The Biblical account of Israel's battle with Amalek gives us the answer. Moses said to Joshua: "Choose us men, and go out to fight with Amalek!" The Rabbis interpret this command of Moses in greater detail. What kind of men were to be chosen for this battle? R. Joshua said: *Anoshim Giborim*, "Mighty men," men of valor and of heroic stature. R. Eliezer said: *Anoshim Yir'e Chet*, "Men who fear to commit sin," men who abhor acts that are sinful (*Mechilta*). Both of these qualifications are essential if victory is to be ours.

Thank God, Palestine Jewry represents *Anoshim Giborim*. We may indeed be proud of the mighty deeds of heroism which are being enacted by the Jews of Palestine. We behold in these Jews the true descendants of the ancient Maccabees. The entire Yishuv, represented by the *Haganah*, is ready to offer its life to preserve what the Jews have fashioned with their sweat and blood in their old-new land. We have *Giborim*, ready to defend their people and their land against every attack of Amalek.

And we are thankful, too, that the vast majority of the Yishuv recognize also the truth of R. Eliezer's dictum that our mighty men must also be *Yir'e Chet*. The moral law still holds with them even in time of battle. Killing British soldiers, bombing buildings, is not part of their program of battle. The Irgun and the Stern groups have not succeeded in capturing the approval of the mass of our struggling people, even though the brutality of the modern Amalek is enough to drive men to madness. We cannot altogether blame these *Giborim*, driven to acts of violence by the persistent injustice of an Amalekite policy. We can understand them, but shall not follow them. We shall still cling to the motto: *Anoshim Yir'e Chet*. We shall refuse to be perpetrators of acts that are sinful. We still believe that Zion will be, must be, redeemed in justice! To help Jews enter Palestine, to get ships to unload their living cargo on that sacred soil, the Jews in Eretz Yisroel will fight and will be

ready to give their lives. Every act that can help to achieve that aim will be regarded as part of the legitimate defense against Amalek. But the *Gevurah*, the might of our brethren in Eretz Yisroel, shall always be inspired by the sacred impulse of *Yirat Chet*, the refusal to be sharers in sin.

And the Bible story has a message also for us American Jews. You recall that while Joshua and his men were battling Amalek, Moses stood on top of a mountain—though not in actual battle—observing from the distance the heroic struggle of his people. "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand Amalek prevailed." Yea, here is the task for American Jewry, who, like Moses, must watch this great struggle from the distance. We must stand on the mountaintop, we must lift ourselves out of our petty, everyday concerns and rise to the heights of Zionist idealism and vision. But above all, and again like Moses, we must lift up our hands high in constant effort and labor, cooperating with our brethren from afar in every possible manner of encouragement and support.

The Bible adds a dramatic detail to the picture which we have described. "Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon." And the Rabbis pointedly ask: "Why did they put a stone for Moses to sit thereon? Could they not find something soft upon which he might rest?" And they answer that Moses said: "As long as my people finds itself *B'tzaar*, in sorrow, in misery, *Af Ani Ehey Imobem B'tzaar*, I, too, want to feel with them their anguish and their pain!" (Ta'anit 11a.) That must be the attitude of American Jewry today. As long as our people are called upon to endure suffering and pain in their struggle for the rebirth of their national life and national home, we, too, must willingly and sacrificially feel with them and share with them their *tzaar* and agony.

Thus we may hope that the Biblical promise will again be fulfilled—the memory of the cruelties of this Amalek, too, will be utterly blotted out from under heaven, and to the Jews in Eretz Yisroel and throughout the world there shall again be "light and gladness, joy and honor!" Amen!

THIS is one of those now-it-can-be-told tales about the war. But it concerns nothing more sensational than a bottle of Pesach wine . . .

It was sent to me from home while I was in Italy, and its simple purpose was to help brighten an otherwise drab holiday season. Actually, it was largely instrumental in getting me back to the States after three long years of exile. As a matter of fact, the wine didn't arrive until after the first Seder—several weeks to be exact; and I, who was somewhat weary of the Italian *vino* and the poisonous cognac we bought on the local market, decided to put the bottle safely away against a momentous occasion when celebrating might be in order.

That occasion came when I was advised that I was on special orders to return home on what the army in those days called "rotation back to the United States."

I was assigned to a unit of the XV Fighter Command, stationed in a frowsty little place north of Foggia called Torre-maggiore. We were less than a hundred miles from Naples, and after I had been properly notified by the First Sergeant of our Squadron to be on the alert for shipment, I decided to "touch him up" for a three-day pass into Naples. I am something of an opera fan, and the chance of seeing the famed San Carlo again was too hard to pass up.

The Sergeant had a long, willowy face and thin bloodless lips, but he is only incidental to these reminiscences. "O.K.," he said. "Here's your pass to Naples. If your orders come while you're gone, we'll hold 'em till Thursday. But if you're not back that that seven-thirty formation, I'll see that the ole man takes your name off, so help me, I will. There's no snow this time of year."

With the long memory of first sergeants, he was probably alluding to a previous trip to Naples and the opera, when the ice-bound pass at Ariano had caused me to be AWOL for four days.

"Oh, I'll be here," I said easily. "You can count on that."

"You be sure and be here—if you want to go home," he warned.

I'll invite him to my party, I thought. When I get back I'll offer him some of the kosher wine. My wife had sent the bottle. In blissful ignorance of whatever

federal, custom, or postal^o regulation she was violating, she had artfully concealed it in a loaf of rye bread, the kind you can buy at a delicatessen.

All the way from Torre into Foggia, while I sat in the back of a weapons carrier, I thought of the wine . . . and my farewell party . . . and of home. In Naples I was fortunate enough to get a billet at the Volturmo, and late as it was that Sunday night, a good seat for "Traviata" at the San Carlo. The next afternoon I saw an excellent "Tosca." In the meanwhile VE Day intervened. Tuesday afternoon I stood in the Piazza Poste in a crowd that included General Anders' Poles, British Eighth Army stalwarts, and a motley selection of GI's, and heard Mr. Churchill broadcast the peace. That night, between the first and second acts of "Manon," I heard the king speaking from London. Otherwise for me VE Day passed without incident.

The next morning I was up at dawn and walked through the streets of the still-sleeping city to the waterfront. Here, near the castello dell'ovo, I looked out across the bay to Capri for the last time. Then I hitched a ride down the Corso, past the Stazione Garibaldi, and got off at the Piazza Nazionale. The Foggia highway commenced here. Dreaming pleasantly of the orders that would take me home, I sat down on the curb to wait for a ride across the mountains.

At ten o'clock it occurred to me that I was wasting my time. In two hours nothing had passed. Vaguely aware that something was amiss—because ordinarily the highway was full of transportation—I walked back to the Piazza. An MP was sitting in a parked jeep. I asked him what had happened to all the traffic.

"Don't you know everybody's restricted to their areas for a week on account of VE Day? There won't be anything going to Foggia today."

A queasy feeling commenced to grow in my stomach as I caught a ride back to town. I got off at the EM Red Cross,

An Unusual Passover Story

THE RANSOM

By SYLVAN KARCHMER

and walked over to the Via Armando Diaz. I prowled around in the officers' parking lot, hoping that I might come upon a jeep that carried the emblem of the XV Air Force. I wasted about three hours.

Around four I laid my troubles before an MP Lieutenant in the Provost Marshal's office. He wore the purple heart and he looked tough. "Where's your pass?" he demanded.

Fortunately it was in good order, but expired at midnight. "If you're in Naples after then," he told me grimly, "we'll lock you up. As for gettin' outa town, I'd make darn sure I tried everything. Then I'd rent me a wagon and get as far out on the road as I could."

I assumed he was joking and smiled wanly, but he waved me away. Air Corps men were never favorites with the ground echelon troops. But he had given me an idea. I ran back to the Corso Umberto and hitched a ride on an English lorry out to Pomigliano. Though it was only early May, the sun was scorching and the wind blew hot dust into my eyes. Across the fields, Vesuvius, surmounted in a rose-colored cloud, smoked indolently.

It was after five when the lorry dropped me off half a mile from the airport. I hurried up to the operations tower and asked the sergeant in charge if there was any transportation for Foggia.

Sometimes a B-17 came over for liquor, or, if there was a dance at the officers' club, to pick up the Red Cross girls. "Not this late," he said, with a friendly little smile. Then seeing how distressed I appeared, he added, "There's a Lib down there. Don't know when the colonel's goin' back, though."

I scampered down the stairs. At the far end of the field I saw a bunch of fellows sitting on the grass in the shade of the big bomber. There were about forty of them waiting. I hung around about

thirty minutes and was commencing to despair of trying to get on the Lib, when the colonel and his pilot, a captain, walked up. A master sergeant, carrying the colonel's val-a-pac, came up behind them.

"We're loaded now," said the captain, surveying the group of waiting men. "Got room for only a few." He selected two lieutenants who were in the crowd. There was room for probably one more passenger. And as he hesitated, a private first class stepped up to him and came to attention, "I'm on guard tonight, sir, down at the 301st, outside Cerignola. I'm due back. They'll mark me AWOL if I'm not there."

I started to say something myself but my voice was lost in the general babble. All the men were trying to get back to their outfits. Finally I heard my own voice talking above the rest, explaining to the colonel that if I weren't back tonight, my orders to return home would be cancelled.

The colonel took me in with a quick glance. His eyes were gray and relentless. There didn't seem to be any light in them, and my heart sank. It was the sergeant who spoke. "We're headed for Termoli, not Torre," he said.

"But that's only fifteen miles from Termoli. Once I get across the mountains, getting to Torre will be easy."

"So you're goin' home," said the pilot. Then I saw him wink at the colonel. "Can't let a man pass up a chance like that," he said.

The colonel merely shrugged and climbed into the bomber.

"Thank you, sir," I cried—and hated myself for sounding so servile. In a few minutes we were circling Vesuvius . . . and everything looked bright again. By seven we were at the Termoli Airstrip. The sergeant took me with him to the mess-hall, where we got some cheese and a can of sliced peaches. After I finished eating, I walked over to the motor pool. A GI, armed with a carbine, was guarding the empty vehicles. I could see them lined against the fence—jeeps, weapon carriers, staff cars, recons, two-tons . . . the entire transportation activity of the Bomber Wing had come to a complete halt!

"Better give up the notion of gettin' back to Torre tonight," the guard ad-

vised. "The general's got to approve any car leavin' here, and he's already turned down a major and a captain. You won't have much luck with him. I'm in tent six, if you wanna use my cot tonight."

Glumly, I thanked him and came down the oil-covered gravel road to the highway. Down the road a few yards I saw a herd of cows coming home. They were swishing their tails through a cloud of dust. It was just fifteen miles to Torre, and I decided I would walk it. I had gone about ten yards when a jeep, coming up from the airstrip, passed me. There was some brass at the wheel and I saluted. Then I recognized Captain Schwartz.

He pulled the jeep over to the side of the road and stopped. Some months back he had come into the finance office, where I headed the officers' pay section, and I showed him how to file a per diem voucher that netted him ninety-seven dollars. He remembered me.

"Get in," he said, when I explained my present situation. "We'll find the transportation officer. He'll send you back to Torre in a jeep."

At Wing Headquarters we found that Captain Grady, the transportation officer, was at the show. "We'll have to page him," said Schwartz. I wondered if he thought getting me transportation was going to be a pushover, but I didn't discourage his attempts. We walked over to the big, circus-like tent, where the show was being held, and Captain Schwartz told the operator to call out Grady.

"I want you to authorize a vehicle for the sergeant," said Schwartz, when Grady came out. "He's got to get to Torre tonight."

Grady gave me a cold stare. "My aching back!" he exclaimed. "Don't tell me, Schwartz, that's why you called me out here. Weren't you at staff meeting Tuesday and hear the general say no vehicles to leave except on emergencies?"

"But it is an emergency, sir," I said.

"That's for the general to decide," said Grady, and went back to the show.

Captain Schwartz laughed. "That's that," he said, and looked at me as if the matters were closed.

"Look, captain," I said, "I've been sweating out these orders for three years. There's a dozen fellows back in Torre

ready to step into my place to go home if I'm not there. I just gotta be in Torre by morning . . ."

He stood there in the dark, kicking at the dirt. Finally he touched my shoulder and grinned. "We're just two Jewish boys on our own now—because I'm going to the general."

He looked at me and sighed. "Honest," he said, as we walked over to the little stone hutment where the general lived. "I didn't dread going over Brenner Pass as much as I do this!"

He was a brick, Captain Schwartz!

"That's the general's aide on the porch," said Schwartz. "Reid," he called out.

"What's on your mind, ole fellar?" Reid called back. "Who's with you?"

"This is a friend of mine," replied Schwartz. He was silent for a minute. Then he spoke in a whisper. "Say, Reid, is he in a good humor tonight?"

In the semi-darkness Reid looked no more than a boy. He had a wild crop of hair and it kept falling over his forehead. "Madder'n a bull," he said, dropping his own voice. "You know that case of Scotch Anderson went to Rome to pick up for him? Well, it plain disappeared today. I'm not saying it was stolen but it couldn't walked outa the old man's sedan. By itself, I mean . . . Anyway, he's been raising holy hell all evening. I've tried to get him to drink a little cognac but he won't touch it. Says it tears up his stomach. And there's not a drop of whiskey around. Right now I'm givin' him a wide berth. Don't want him to take a notion to transfer me to the infantry . . ."

Schwartz laughed shortly. "Well," he said, "I was gonna touch him up for a favor . . . for the sergeant here."

"Don't," said Reid. "It'll be bad for your nerves."

"The sergeant here," said Schwartz in a soft voice, "he's gotta get back to Torre tonight. We can't let him down . . . not after three years in this hole."

Reid rocked on his heels for a while. His hair kept tumbling on his forehead. "Look through the window," he said. "See him sitting there. Hell, Schwartz, he's dangerous tonight."

[Continued on page 23]

THE year 1882 marks a turning point in the history of Zionism. The pogroms in Russia and the restrictions imposed upon the Jews there had awakened the national sentiment which had slumbered but had not died in the Russian pale. The Jews of Russia became convinced that the utter inability to stem the tide of oppression was chiefly due to the fact that the Jews had no land which they could call their own. The persecutions which so affected the Russian Jew revealed the evils of the Galuth and turned many leaders' minds to the active accomplishment of the escape from the Galuth to the Jewish homeland—Palestine. It was at that period that the Chibath Zion (Love of Zion) movement came into being. Chovevei Zion (Lovers of Zion) groups in Russia began to work for the settlement of the Jews in Palestine.

The leaders of the movement contended that Jewish suffering could be alleviated only by removing its cause. The Jew, they argued, must cease to be a stranger in every land on the globe and must have a homeland of his own. This homeland could only be established in his historic land "We must undertake the colonization of Palestine," said they, "on so comprehensive a scale that in the course of one century almost all Jews may be able to leave inhospitable Europe and settle in the land of our forefathers to which we are legally entitled." The Chovevei Zion movement gained many adherents and spread to both parts of the Atlantic. The societies sent what money they could to the existing Jewish settlements in Palestine, and followed their progress with deep concern. Among these Jewish apostles there was one, however, who envisaged the Jewish problem in a somewhat different light. To him the Chibath Zion movement failed to grasp the real significance of the problem it had wanted to solve. This man was the philosopher and essayist, Asher Ginsberg, known by his pen-name Achad HaAm (one of the people), who passed away twenty years ago.

He came to Odessa, the great center of Jewish intellectual life in Russia, in the summer of 1886, and before long he found himself among the leaders of the Chovevei Zion. A member of the Central Committee, he worked ardently for the cause and, at the outset, it did not enter his mind to look for any wider

sphere of influence. In 1889, however, when he had been active in the movement for more than three years, he decided to set forth his views on the essence of Jewish Nationalism. In an article *Lo Zeh Haderech* (The Wrong Way) Achad HaAm severely criticized the methods adopted by the Chovevei Zion to realize the Jewish national rebirth in Palestine. He contended that the primary problem was not the saving of the Jews by ameliorating their physical existence, but by the preservation and development of the Jewish people. Achad HaAm looked upon the Love of Zion as Judaism itself in its totality. Three thousand years of Jewish history have created a particular spiritual life. This spiritual life, with all its content, is Judaism. This life differentiates the Jew from all other nations and guarantees his existence. The renaissance of Judaism, as Achad HaAm conceived of it, can only find performance in a national home, and that home must be Palestine. The Jewish spirit must be Hebraic in nature, and only in Palestine can the Hebrew spirit become a force in the life of Israel and effect a great moral influence even upon the emancipated Jews of Western Europe. The Diaspora will not accomplish it "because the soil is lacking to mould it together, and because the land with which Israel's history is bound up is there to unite it." Achad HaAm thus contended that the redemption of Zion must be preceded by the regeneration of the Jewish people. He felt that emphasis must be placed upon culture and the creation "of the Jewish soul capable of visualizing and desiring the transformation of the conditions of life." He thus looked upon Palestine as a spiritual center where a life would be developed that would serve as a source of inspiration to Jews the world over and purify the national ideal.

Achad HaAm's article created a furor among the leaders of the Chovevei Zion movement. He was attacked by many who suspected him of propagating the abandonment of the practical work of colonization. As a counter-balance, he founded the society of B'nai Moshe (Sons

Portrait of a Great Man Who Died Twenty Years Ago

ACHAD HA-AM

By LEO SHPALL

of Moshe) and issued the following statement of principle:

"There is no hope of success in isolated undertakings in Palestine, carried out by individuals or by societies, each of which is held together itself, and united with the rest only by a cash . . . The statement of a national end demands a national effort, uniting the best forces of the nation, both material and intellectual, in an inner moral union; it demands the effort of generations, which shall be carried out bit by bit, not haphazard; not noisily and hastily, but carefully, gradually, patiently, in proper order and according to fixed rules. This effort must gather together the scattered and down-trodden forces of our people from all sides, and go on from generation to generation, increasing in quality, ever approaching its goal by small but sure steps forward."

The official language of the Society was Hebrew, and familiarity with the language was a necessary qualification for membership. The Society remained in existence for eight years, and Achad HaAm was its guiding spirit. It made important contributions to Jewish national education by opening the first girls' Hebrew school in Jaffa and many Hebrew schools in agricultural villages.

In 1891, and again in 1893, Achad HaAm visited Palestine on behalf of the Chovevei Zion. In his second visit he wanted to settle in Palestine, but was bitterly disappointed with conditions there. He wrote critical reports about the situation in Palestine, in which he proposed the purchase of land, the cessation of subsidies to the colonists so as to make them self-sustaining and, above all, the concentration on cultural and educational work. In these reports, as well as in his subsequent articles which he published in the Hebrew periodical, *Hasbiloach*, Achad HaAm stressed the ideal that only in a Jewish Palestine would there be possible a free development of the people, in harmony with its

traditional spirit and in accord with universal humanity. He insisted that the significance of colonization on a small scale was not to be sought in its economical results, but in its cultural effects. He envisioned the establishment in Palestine of a nursing ground for a pure national culture which would be free from foreign influence and "from the inevitable cultural eclecticism of the Diaspora."

The founding of political Zionism by Theodore Herzl aroused a general discussion of the Jewish problem both in Jewish and non-Jewish circles. It was debated in the Jewish press and formed the subject of the keenest and even bitter controversy. The supporters of the movement were numerous in Eastern Europe, where the Chovevei Zion societies were active in colonization work. In 1897 the first Zionist Congress met at Basle, Switzerland, where the Zionist platform was formulated and the Zionist Organization was established.

When the first Congress was over, Achad HaAm declared that the Jewish State, as formulated by Herzl, was beyond realization. He contended that under the prevailing circumstances, it was entirely impossible to transfer the Jews of the Galuth to Palestine. He maintained that colonization in Palestine would not alleviate the economic misery of the Jews throughout the world. He, therefore, advocated the establishment of a spiritual center in the historic homeland, the creation of a Jewish national school, the revival of the Hebrew language and the free development of Jewish culture.

The Zionist doctrine of Achad HaAm led to widespread discussions. It did not create a separate faction, but it did find place in the views of the Zionists in Russia. This became manifest at the Fifth Zionist Congress, at which a group of Russian Zionists insisted that greater attention be devoted to Jewish national culture in a legally secured home. Dr. Weizmann, one of the leaders of that group, even proposed the establishment of a Jewish university. It was the Russian faction in Zionism that really understood the essence of Achad HaAm's teachings. They realized that both political and spiritual Zionism have their roots in the same common ground—the

negation of the Diaspora. They saw in Zion the anchor of safety for Judaism, whether it be in its material or in its spiritual aspects. The fundamental difference lay only in the method. It was not that Achad HaAm disbelieved in a Jewish state; he merely did not expect it to be brought into being by diplomatic bargaining at the time when the national reawakening was in its infancy; he maintained that "the revival of the spirit" must precede any other effort staged on a nationally-wide scale.

The outbreak of the First World War shattered Achad HaAm's hopes for a satisfactory solution of the problem. Only after the three years of misery and bloodshed, with the beginning of the negotiations which led to the issuance of the Balfour Declaration, was the dark picture illumined by a ray of hope.

The Zionist leaders submitted to the British Government the formula which embodied "the principle of recognizing Palestine as the National Home of the Jewish people." This formula also postulated "as essential for the realization of the principle the grant of internal autonomy to the Jewish nationality in Palestine, freedom of immigration for Jews, and the establishment of a Jewish National Colonizing Corporation for the resettlement and economic development of the country." A Political Committee was formed, of which Achad HaAm became a leading member. He played an important part as an advisor, and his influence was considerable. In 1920 when Achad HaAm saw the progress attained, he was very optimistic. He envisioned a Jewish home where political and spiritual Zionism would find their equal place.

In 1921, Achad HaAm left for Palestine and settled in Tel Aviv. His ill health prevented him from taking an active part in the rehabilitation of the homeland which was so dear to him. He perceived with his own eyes the realization of a dream. The spirit of the Chutzim infused in him new faith in the ability of the Jewish people to live a national life in the country which they had a right to claim as their own. He saw the ability of the Jewish people to rehabilitate itself both physically and spiritually. He finally realized that Jewish agriculture, industry and a free Jewish life in a free atmosphere are indispensable prerequisites to the development of the

spiritual and cultural life. These two elements must go hand in hand. Achad HaAm never recovered his health in Palestine. On the second of January, 1927, he passed away, to the great sorrow of the Yishuv and the Jews the world over.

With the death of Achad HaAm there passed from the Jewish scene a thinker, a scholar and a sage. It is as a true Jew, devoted to his people and his homeland, that his fame is likely to persist and grow, because he initiated an era and aided in effecting a transition that proved of supreme importance to Jewish life. To the scholar and man of letters Achad HaAm will be remembered for his learning and his achievements in the world of Hebrew letters; to world Jewry he will stand out by his greatness as a Jew; to the Zionists his memory will be sacred because he devoted his energy and his life to the elucidation and popularization of the Jewish national idea and to the rebuilding of Eretz Israel as a Jewish National Homeland.

U.N. Discusses Genocide Resolution

THE U.N. ECONOMIC and Social Council, which was charged by the last session of the General Assembly with drafting a covenant on genocide for submission to the next Assembly meeting, has referred the question to the social committee of the Council, which will decide the procedure for preparing the draft.

Dr. Alberto Arca-Parro of Peru asked for further clarification of the action the U.N. would be able to take against those guilty of genocide. If any government encouraged genocide it obviously would be ready to fight the rest of the world, he said. In such a case, would the United Nations be prepared to take action against that government?

Dr. Arca-Parro submitted the following resolution for consideration: "Crimes against health, life and property which are perpetrated against one or more persons and which are carried out, individually or collectively, following secret or open decisions with the purpose of inflicting unlawful punishment upon persons belonging to groups which are subject to racial, religious, political or any other kind of discrimination, should be included into the international covenant on genocide."

NEWS OF THE MONTH

VIGOROUS action against terrorists even at the cost of provoking bloodshed, was being considered by Jewish leaders in Palestine as martial law came to an end.

The Haganah is reported to have sent ultimatums to both the Irgun and the Sternists, demanding that they end terrorist activities and cooperate in a drive for mass immigration. The ultimatum allegedly calls on both groups to use their forces to "constructively defy the Palestine Government's illegal immigration laws."

A warning to the dissident groups to halt anti-Jewish and anti-British "acts of terrorism" was also issued in a joint statement by the mayors of Tel Aviv, Petach Tikvah and the chairman of the local Jewish Councils of Ramath Gan, Bnei Brak and Givat Haim.

A British military spokesman told a press conference that "this is the first time that such a warning was voiced by representatives of the Yishuv."

An official communique released this week said that 78 suspects have been arrested since martial law was imposed, including 15 members of the Stern Group, 12 of the Irgun Zvai Leumi and 51 others "connected with terrorism." The communique stated that "despite the refusal of official bodies to assist the security forces in outrooting gangsters, help has been received from members of the Jewish community."

However, Sternist posters placed on the walls of Tel Aviv buildings, called on the Jewish population for "civil disobedience" and non-payment of income tax to a government "which has robbed us of all civil rights of citizens." The posters urged the Jews "to pay taxes only to Jewish State authority." Members of the Haganah, armed with sticks, attacked the Sternists whom they caught in the act of plastering up the posters. A fight ensued, but none was seriously injured.

A conference of the Hashomer Hatzair in Haifa adopted a resolution calling for suppression of extremist "provocations" by any means since the continued ex-

istence of terrorist groups "threatens the entire Zionist movement."

☆

Martial law was estimated to have cost the Jewish community of Palestine more than \$10,000,000. It had been in effect for 15 days. The press room of the Jewish Agency was blasted a few hours after the announcement that martial law was to be lifted. There were no casualties, and the offices of the United Press and the Hebrew newspaper *Haboker*, which are in the same building, were not damaged. Responsible Jewish circles do not believe that the explosion of the time bomb was the work of dissident Jewish groups.

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THE executive of the World Agudas Israel Organization has submitted a 22-point memorandum outlining its suggestions for the protection of Jewish rights in the Austrian peace treaty to the Foreign Ministers' Conference now meeting in Moscow.

The memorandum lists 22 recommendations on human rights, property restitution, reparations and indemnification, which are similar to those proposed by other leading Jewish organizations. Its recommendations for the protection of Jewish religious practices are:

1. Recognition of the right of Jews to observe their Sabbath on Saturday and carry on normal activities on Sunday.

2. The right to practice ritual slaughter, free from all restrictions.

3. The government must grant Jewish communities the same legal status as other religious communities and it must not interfere with the internal organization of the Jewish communities.

4. Within one year following the ratification of the treaty institutions and individuals having custody of Jewish orphans must register their names with the government and Jewish religious organizations must be given the facilities for caring for the children. The government is also to assume full financial responsibility for the program.

5. The government is to defray the cost of exhuming the bodies of Jews,

killed by the Nazis and to make available facilities to rebury them in Jewish cemeteries which would have the same status as those for the nation's war dead.

☆

THE World Jewish Congress has demanded that the Conference of Foreign Ministers in Moscow hold a formal hearing on Jewish demands on the German peace treaty before negotiations on the pact are concluded.

"Such a hearing," said Dr. Maurice L. Perlzweig, head of the political department of the organization, "would help to re-establish the confidence of the Jewish people in the process of democratic justice." The Congress' request has been forwarded to the governments of France, Britain, Russia and the United States, he said, together with a number of recommendations for clauses to be embodied in the treaty, which include:

1. Judicial decisions made by German civil or criminal courts between January 31, 1933 and May 8, 1935, and based solely or predominantly on racial, political or religious grounds, should be recognized as contestable by any person injured by such a decision or by the spouse or the descendants of such a person. The contesting party should have the right in such an action to claim compensation for damage inequitably suffered.

2. The Peace Treaty should oblige Germany to enact legislation making it a criminal offense to foment racial or religious hatred. It should also contain special provisions for the protection of the human rights and fundamental freedoms of the surviving Jews in Germany, with efficient and effective instruments for their implementation and enforcement.

3. DP's compelled to remain in Germany should not be subject to German jurisdiction, but should be under the exclusive authority of the occupying forces or an appropriate agency of the United Nations.

Another clause proposed for inclusion would incorporate into the treaty and guarantee by the signatories the basic right of German Jews to restitution of their property, regardless of any laws which may have been put into effect by provincial German officials under the authority of occupying powers. The memorandum also demands that Germany be required to surrender heirless Jewish

property to representative Jewish agencies for rehabilitation of the survivors.

Also urged is guarantee of the right of emigration of German Jews still in the country, exemption of the property of German Jews outside of the country from being seized for German reparations and exemption of Jews within Germany from taxation for the payment of German reparations or war damage claims against the country. Finally, the Congress memorandum requests that Germany be forced to pay reparations to "an authorized agency of the Jewish people" for the massacre and uprooting of millions of European Jews.

☆

WHEN the British Government formally submits the Palestine question to the United Nations, it will make recommendations on procedure for discussing the issue, but not on a solution of the problem, a Foreign Office spokesman said. Questioned on the request of the U. S. Government for concrete British proposals, the official declared that he knew of no plans to further clarify British intentions.

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THE Privy Council, highest appellate tribunal in the British Empire, gave counsel for Dov Gruner, condemned Palestine extremist, and the attorneys for the Jerusalem superintendent of prisons two weeks to determine whether there is any precedent in Palestinian court practice to permit his uncle, Frank Gruner, who resides in New York, to be heard before the Privy Council.

The Council's judicial committee requested that counsel determine whether there were any grounds for Frank Gruner to appeal for his nephew before the Palestinian High Court. If precedent, practice or law gave him that right, the judicial committee ruled, it would also be extended to his appeal to the Privy Council. The attorneys for the Palestine Government challenged the older Gruner's right to appeal on the basis that he was a foreign citizen, residing outside of Palestine, who had no connection with the case except that he has a nephew who is a Palestinian citizen.

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MAX SELIGMAN, Palestinian attorney, was brought from Tel Aviv to Jerusalem by an armed escort to file a plea with the Palestine High Court to halt the execution of three condemned Jews.

The three condemned men, Dov Rosenberg, 24, Ben Zion Kashani, 23, and Abraham Alkoshi, 21, were captured December 29, 1946, in a taxi while attempting to crash a military road block on the night following the public flogging of a British officer and three sergeants by extremists. Found in the cab were several whips and guns.

☆

ANN VAN DYK, 47, reported to be Jewish, who was convicted by a Dutch court of having betrayed 68 Jews to the Gestapo during the occupation of Holland, was this week sentenced to death. She is the first Dutch woman to be condemned since 1815. She was sentenced by a court in The Hague.

☆

THE Central Jewish Committee has sent a memorandum to Lieut. Gen. Lucius D. Clay, new American commander in Germany, asking that 16 boxes of gold teeth stripped from murdered Jews by the Nazis be turned over to Polish Jewry. The teeth were recently discovered in a vault in the U. S. zone.

☆

WHAT appears to be an attempt to spread anti-Semitism through the trans-Atlantic mail was disclosed by the *Man-*

chester Guardian. The noted liberal daily reports the receipt in its office of a postcard, cancelled in the Grand Central Post Office in New York, bearing a large stamped inscription reading "Censored by Jewish Press." The paper says that a similar stamp has been found recently on other mail reaching here from the U. S.

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SPOKESMEN for the Labor and Liberal parties in Australia attacked John T. Lang, Independent Labor member from New South Wales, for a violently anti-Semitic speech in which he criticized the government for admitting 200 refugees who arrived here recently from the Middle East.

Percy Spender, Liberal, said all Lang was concerned with was "beating the anti-Semitic drums," while Leslie Haylem, Labor, said that Lang's motion for censure of the government was "not genuine." He deplored the "narrow nationalism" which inspired it and said the government was determined to regard refugees as new citizens and "bed them down in new homes."

Minister of Immigration Arthur J. Calwell criticized the Sydney *Daily Telegraph* during the debate of "concocting stories to arouse the passion of racial big-

EPIC OF AN ILLEGAL LANDING

SEVEN hundred and three visaless Jews who arrived in Palestine aboard the immigrant ship *Susanah*, which ran aground near Gaza after having slipped through the British blockade, were deported to Cyprus aboard the British freighter *Empire Rival*.

Troops scoured the Negev in search of an undetermined number of refugees who succeeded in getting ashore from the *Susanah* before military patrols arrived. Hagana sources said that several hundred escaped. Thwarted in their attempt to pick up the fugitives, the troops are arresting scores of legitimate settlers, charging them with being illegal immigrants.

Before the *Empire Rival* sailed, 120 permanent residents who had mingled with the refugees to confuse the searchers were segregated from the others and ordered to return home. However, the newspaper *Mishbar* claims that 200 members of Kibbutzim, who refused to identify themselves, were also deported.

The first transport of 400 from the

Susanah arrived at Haifa after an 11-hour trip and was placed aboard the deportation ship after troops overcame the resistance of part of the group. A smaller transport arrived a few hours later and was embarked without incident. The last 120 passengers were taken off the *Susanah* by breeches buoy.

A Jewish Agency spokesman expressed regret at the death of a naval petty officer and two seamen who were drowned when the boat from which they were attempting to pick up refugees who were swimming from the *Susanah* to shore was overturned.

American Vice-Consul Randolph Roberts visited the 18 American crew members of the *Ben Hecht* who are being held in Acre prison pending a hearing on the charge that they aided and abetted illegal immigration. After his visit, the U. S. Consul General is understood to have cabled Washington asking State Department intervention to quash the charges against the seamen.

ots." A new outburst of anti-immigration agitation is expected next week when the liner John DeWitt is scheduled to arrive with more refugees.

RUMANIAN Red Cross officials are discriminating against Jews in the distribution of American relief supplies in the famine-stricken Moldavian areas, the Bucharest daily *Era Noua* (New Era) charged.

THE Joint Distribution Committee in Rumania has swung into action on the greatest Passover campaign ever conducted in that country. The crop failure has cut Rumanian wheat supplies to such an extent that the J.D.C. must supply matzohs to every one of the estimated 430,000 Jews in the country, without any assistance from the government.

The J.D.C. now has on hand sufficient stocks to furnish each Jew with approximately four pounds of matzohs for the eight-day holiday. In the process of being distributed are 330 tons of matzohs, 110 tons of matzoh flour and 730 tons of unmilled wheat, all received from the United States.

The matzohs are being delivered to the Jewish communities with instructions that they be distributed free of charge to the poor, to former DP's and repatriated Jews. Passover supplies will only be sold to those able to pay for them and the funds thus derived will be devoted to local communal needs.

THE hunger strike of 1,100 Jewish refugees at Camp Adriatico was called off after UNRRA officials complied with the Jews' request for improved conditions. The strike lasted 80 hours.

Italian Foreign Minister Carlo Sforza received Jacob Trobe, director of the Joint Distribution Committee in Italy, and assured him that the 26,000 refugees in this country need not fear loss of their rights of asylum as a result of a census of foreigners which is now being conducted.

The census, the Minister said, is not directed against Jewish refugees. He pointed out that Italy's acceptance of 400 Jewish orphans from Poland demonstrates the goodwill of the Italian Government and that the country is free of anti-Semitism. Mr. Trobe thanked the Minister in behalf of the refugees and

assured him that they appreciate the hospitality afforded them by Italy.

Jews living in DP camps in Germany and Austria face large-scale epidemics as a result of poor sanitary facilities and inadequate food rations, Dr. Jacob Hellman, Argentine representative of the World Jewish Congress, told a press conference in London. He urged the establishment of a coordinating committee of all Jewish organizations to supervise relief in the camps.

Reporting on conditions in Poland, which he recently visited, Dr. Hellman said that about 75,000 Jews will probably remain in that country as the core of a permanent community, although some of the Jews there are still anxious to emigrate to Palestine. He said that the government has granted the Jewish community autonomy and is fighting

anti-Semitism. He called for world-wide support of the Polish regime, declaring that attacks on the government also mean attacks on the country's Jews.

The World Jewish Congress aide praised the Swedish Government, which he said had spent nearly \$30,000,000 over a period of years to help Jewish refugees. He revealed, however, that friction has developed between the 6,000 permanent Jewish residents of the country and the 8,000 refugees now quarantined there.

JOSEPH C. HYMAN, former executive vice-chairman of the Joint Distribution Committee, has been commended "for exceptional and eminent public service in the field humanitarian war relief during the last war" by the President's War Relief Control Board.

RESTITUTION TO NAZI VICTIMS

TENS of thousands of German Jews whose property and businesses were stripped from them during the Nazi regime will receive restitution under a law approved by the German Council of States, comprising the Minister Presidents of the four states in the U. S. occupied zone. The value of the properties to be restored runs into hundreds of millions of dollars.

The measure must be approved by the American Military Government before being promulgated, but such approval is certain since the legislation was adopted at the suggestion, and because of the insistence, of the Military Government officials and the State Department. It has been in the process of drafting and discussion for almost a year.

In making public the law, the German officials pointed out that it might work a hardship on persons who purchased confiscated property in ignorance of its origin. They also said that its enforcement will be hampered until there is uniform legislation throughout Germany. Dr. Hans Ehard, Minister President of Bavaria, said in an accompanying letter that the legislation contains the same loopholes that allowed Nazis to escape de-Nazification by fleeing to another zone. Similar legislation is in effect in

the province of Thuringia in the Soviet zone, but no restitution measures have been adopted in the French and British zones.

Under the legislation, which will benefit an estimated 15,000 Jews in the U. S. zone and many thousands more now living in other countries, as well as non-Jewish persecutees, all applications must be filed before December 31, 1948. Where there is a dispute as to ownership, special German tribunals set up along the lines of the de-Nazification tribunals will decide the issues. Persons who try to hide property which they know or suspect was illegally obtained from Jews or other persecutees, or who attempt to flee with such property or make false statements will be subject to five-year prison terms.

The law, which applies to all transactions after January 30, 1933, provides that real or personal property will be returned to the owners or their heirs wherever possible. Where the property cannot be traced, the German states will make restitution. Present holders of confiscated property or property obtained through fraud, duress, or any other illegal means will be forced to surrender it even if they were unaware at the time they obtained it that the property had been taken from persecutees.

NEWS OF THE CENTER

Passover Services

THE services for the first days of the Passover holiday will be held on Friday evening, April 4th, at 6 o'clock; Saturday evening, April 5th, at 6:15 o'clock, and on Saturday and Sunday mornings, April 6th and 7th, at 8:30 o'clock. Our cantor, Rev. William Sauler, will officiate on both days. Rabbi Levinthal will preach on the significance of the festival on Saturday and Sunday mornings.

Lighting of Candles During Passover

THE lighting of candles during Passover on Friday and Saturday evenings, April 4th and 5th, will be at 6:03 o'clock.

On the concluding days of Passover, Friday and Saturday, April 11th and 12th, candles will be lit at 6:10 o'clock.

Siyum Services for the First-Born

SERVICES for the first-born son (Siyum) will be held on Friday morning, April 4th, at 7:30 and 8:30 o'clock.

Passover Sedorim

THE first Seder, Friday evening, April 4th, will begin at 7 o'clock and the second Seder, April 4th, will be at 7:30 o'clock.

Concluding Passover Services

SERVICES for the concluding days of the Passover holiday will be on Thursday and Friday evenings, April 10th and 11th, at 6 o'clock and on Friday and Saturday mornings, April 11th and 12th, at 8:30 o'clock. Rabbi Mordecai H. Lewittes will preach on Friday and Rabbi Levinthal will preach on the concluding day, Saturday.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, April 12th, at about 10:15 o'clock.

Hebrew and Sunday School Schedule During Passover

HEBREW School will be closed for the Passover vacation beginning Friday, April 4th, and will reopen on Sunday morning, April 13th.

There will be no Sunday School session on Sunday, April 6th. Sunday School will reconvene on April 13th.

Seminary Senior Student to Preach Sermon This Sabbath Morning

THE Jewish Theological Seminary of America has assigned its senior students to preach in the various Synagogues of our city in order that they may enjoy the experience before graduation of preaching to large congregations. Our Center will be privileged to have one of these young men who is well known to our community, Mr. Simcha Kling, formerly a member of our Hebrew School faculty, who will preach this Sabbath morning (Shabbat Hagadol), March 29th, on the weekly portion of the Torah. We hope that many of our congregation will be present to hear his message.

Gym Schedule During Passover Holidays

THE Gym and Baths Department will be closed for the Passover Holiday on Saturday and Sunday, April 5th and 6th, and will open on Monday morning, April 7th, for women at 10 A.M.

For the concluding days of Passover the gym and baths will be open on Thursday afternoon, April 10th, from 1 to 4 P.M. for men and boys; will close Friday and Saturday for the holiday and reopen on Sunday morning, April 13th, for men at 10 A.M.

U.J.A. Carnival Sponsored by Inta-League

THE opening event of the Inta-League's United Jewish Appeal drive will be a Gala Carnival to be held on Saturday evening, March 29th at 8:30 o'clock. Music will be provided by Reggie Martin and his band. The minimum donation is fifty cents. All members and friends are cordially invited.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts for Prayer Books, Taleisim and Library from the following:

Mr. and Mrs. Alex Fastow, in honor of the Bar Mitzvah of their son
Mr. and Mrs. Henry Caplan, in honor of the Bar Mitzvah of their son
Mr. Jacob Harmatz, in honor of the birth of a grandchild

Miss Ida Kronbach

Dr. and Mrs. David Farber, in honor of the birth of a granddaughter

Congratulations

OUR heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Philip Feinberg of 1340 Carroll Street on the birth of a daughter, Marjorie Jill, to their children, Mr. and Mrs. Irwin Feinberg, on March 17th.

Mr. and Mrs. Murray Kotkes of 1295 President Street, whose son, William, celebrated his Bar Mitzvah on March 29th.

Mr. and Mrs. Moe Marvel of 255 Eastern Parkway on the marriage of their daughter, Shirley, to Mr. Philip Brenner at the Center on March 23rd.

Additions to Library

THE following books have been added and are now in circulation:

Jacob's Dream—Richard Beer-Hoffman
Chinese Destiny—Chiang Kai-Shek
Critics and Crusaders—Chas. A. Madison

The Magic Ring (Juvenile)—H. Goldin

The World's Great Scriptures—Lewis Browne

The Wayward Bus—John Steinbeck
Future of Building—Chas. Abramson
Testament to Democracy—Lord Wedgwood

The Palestine Year Book—Sophie A. Udin

Zionist Movement—Israel Cohen
Economic Development of the Middle East—Bonnie Alfred

Education in Palestine—Noah Nardi
The Story of the Jewish Legion—Vladimir Jabotinsky

The World Crisis and Jewish Survival—Abba Hillel Silver

Broken Lights (a Novel)—Michael Aaronsohn

The Revival of Palestine—Joshua Ziman

The Life of Judah Touro—Leon Huhner

Anti-Semitism—Ernest Simmel
Gentlemen's Agreement—Laura Z. Hobson

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABERMAN, ARTHUR A.

Res. 2054 Nostrand Ave.
Bus. Exporter, 1150 Broadway
Married

Proposed by Morton Klinghoffer

ATLAS, HERMAN

Res. 311 Albany Ave.
Bus. Post Office, Church St. Annex
Married

Proposed by Chas. Safier

BLOCK, Miss BELLA

Res. 1696 Carroll St.
Proposed by Alice Ostrin,
Gloria Berson

BROOK, LESTER

Res. 4141 Bedford Ave.
Bus. Real Estate, Flushing, L. I.
Single

Proposed by Seymour Gluckman,
Saul Zolot

CREVOSHAY, Miss RUTH

Res. New Nurses Home, Rockaway
Pkwy. and Avenue A
Proposed by Herbert Kummel,
Dr. David R. Capson

FELDMAN, Miss HELEN

Res. 22 Bartlett St.
Proposed by Florence Rosenfeld,
Shiela Friedman

FIRESTONE, IRVING

Res. 1370 Eastern Pkwy.
Bus. Paper Boxes, Jersey City
Married
Proposed by Irving Schanker,
Robert Krauss

FISHMAN, Miss BEATRICE

Res. 662 Snediker Ave.
Proposed by Irv. Scheinman,
Benj. H. Wisner

FORMAN, FRANK J.

Res. 377 Montgomery St.
Bus. Knitwear, 83 Orchard St.

GANZER, MAX

Res. 2753 Ocean Ave.
Bus. Attorney, U. S. Govt.
Single
Proposed by Emanuel Neustadter,
Irv. Lerner

GOLD, VICTOR

Res. 1098 Eastern Pkwy.
Bus. Motors, 90 W. Broadway, N. Y.
Married

Proposed by Rubin Gralla,
Albert Schuckman

GREENBERG, W.M.

Res. 789 St. Marks Ave.
Bus. Plumbing Supp., 43 Suffolk St.
Married

Proposed by Mrs. Lillian C. Klein,
Dr. Reuben Finkelstein

HALPER, THEODORE D.

Res. 1640 President St.
Bus. Engineer, 250 Hudson St.
Single

Proposed by Mr. and Mrs. Harry
Halper

HELLER, MILTON

Res. 1446 E. 51st St.
Bus. Metals, 90 River St.
Single

Proposed by Phyllis Levine,
Abr. Rosenberg

KOSLOFF, SAMUEL

Res. 467 Crown St.
Bus. Candy, 99 Hudson St.

KRANTZ, STEPHEN F.

Res. 1521—11th Ave.
Bus. Mfg., 3 Waverly Pl.
Single

Proposed by Dr. I. H. Levinthal

KURS, JULIUS

Res. 119-40 Union Tpke.
Bus. Paper Boxes, 708 Metropolitan
Ave.
Married
Proposed by Harold Shapiro,
Irv. Chalkin

LEFT, ALEXANDER, D.D.S.

Res. 1580 St. Johns Pl.
Bus. Dentist, 833 St. Johns Pl.
Single
Proposed by Abe Mann, Doris R. Levy

LEVENSALDT, Miss EVELYN

Res. 178 Hart St.
Proposed by Herbert Levine,
Howard Gross

LEVIN, H.

Res. 576 Eastern Pkwy.
Bus. Furs, 282—7th Ave.
Married
Proposed by Shirlee B. Hyman,
Dr. Jos. Hyman

LEVINE, HARRY M.

Res. 576 Eastern Pkwy.
Bus. Grocers, 5201 Flushing Ave.
Married

Proposed by Lawrence Meyer,
Morris Neinken

LORENCE, Miss HARRIET JANE

Res. 225 Eastern Parkway
Proposed by Sally Tauber,
Joyce Schlosberg

LUDWIG, Miss MARY

Res. 1484 Sterling Pl.
Proposed by Isadore Hack,
Edythe K. Hack

PERLIN, IRVING

Res. 919 Park Pl.
Bus. Lumber, 1160 Flushing Ave.
Married

Proposed by Richard Tucker,
Dr. Harry Bernstein

ROSENSON, NAT

Res. 415 Lefferts Ave.
Bus. Men's Clothes, 162—5th Ave.
Proposed by Louis Serlin, Sam Barash

ROTHENBERG, Miss RUTH

Res. 1705 Carroll St.
Proposed by Alice Ostrin,
Gloria Berson

SCHUTZER, W.M.

Res. 706 Eastern Pkwy.
Bus. Motion Pictures, 630—9th Ave.
Married
Proposed by Hyman Rachmil,
Samuel Rinzler

WEINER, DR. SAMUEL

Res. 877 Empire Blvd.
Bus. Physician, Same
Married
Proposed by A. H. Zirn,
Dr. Harry Warwick

ZACKHEIM, Miss ELEANOR

Res. 245 Kosciusko St.
Proposed by Miriam Gruntfest,
Harry A. Siegel

ZARCHIN, Miss VIOLETTE

Res. 740 Alabama Ave.
Proposed by Seymour Gluckman,
Jules W. Gold

The following have applied for re-instatement:

KASNOWITZ, SYDNEY

Res. 1024 Montgomery St.
Married

PRETTO, DAVID

Res. 1275 Union St.
Bus. Painting, 152 Banker St.
Single

VOLET, W.M. B.

Res. 960 Sterling Pl.
Bus. County Court, Kings
Married

ADDITIONAL MEMBERSHIP APPLICATIONS

- BLANK, SAMUEL J.
Res. 295 Ocean Pkwy.
Bus. Real Estate, 16 Court St.
Married
Proposed by H. Zucker, M. H. Levine
- GORDON, SANFORD M.
Res. 977 E. 10th St.
Bus. News Syndicate, 700 Pacific St.
Married
Proposed by E. Fuchs, S. Schoenfeld
- LEHRMAN, MISS DOROTHY
Res. 389 Clinton St.
- LIEBERMAN, MISS MIRIAM RUTH
Res. 227 President St.
- MITCHELL, JAY B.
Res. 186 Brooklyn Ave.
Single
Proposed by Samuel Moskowitz
- MITCHELL, MELVIN S.
Res. 186 Brooklyn Ave.
Bus. Building, 16 Court St.
Single
Proposed by Samuel Moskowitz
- MURKIN, DR. NATHAN C.
Res. 817 Eastern Pkwy.
Bus. Physician, Same
Married
- SCHWARTZ, MISS BETTY
Res. 582 Jerome St.
Proposed by H. Gross, I. Schwartz
- SILBERGLIED, MAX
Res. 601 Pennsylvania Ave.
Bus. Teacher, 49 Flatbush Ave. Ext.
Single
- SIMONSON, MISS SHIRLEY
Res. 186 Christopher Ave.
Proposed by Dr. Melvin C. Goldberg, Harry Finkelstein
- SUSKIN, GEORGE J.
Res. 135 Eastern Pkwy.
Bus. Envelopes, 120 Wooster St.
Married
Proposed by Martin Zinn
- SAMUEL H. GOLDBERG,
Chairman, Membership Committee

Junior League Notes

The meeting of the Junior League scheduled for Thursday evening, April 3rd, will be devoted to a report and a discussion of "Gentlemen's Agreement," the sensational best seller about Anti-Semitism. A social hour and dancing will follow.

Do not forget to reserve Saturday night, April 12th, for our Spring Dance.

CLUB ACTIVITIES

Inter-Club Activities

All the Junior clubs took part in a Purim celebration. The Candlelites presented a Purim skit written by the members of the club. The following took part: Rita Ripple, Suzanne Shapiro, Beverly Bayne, Elaine Altman, and Helen Wein.

Among the other activities were: Palestine dances and songs by the members of the Vivallet Club and talks and recitations by Robert Gluckman, Fred Kenwood, and Alan Herman of the Tzofim. Refreshments were served after the entertainment.

Shomrim

The leading topic of discussion was: "The Possibilities of One World." The gym activities and discussion of current events rounded up the club's activities.

Tzofim

The Tzofim challenged the Rams to a basketball game. The score was 18 to 6 in favor of the Tzofim. Among the topics discussed by the members was, "Purim in the Flight of the Present Situation."

Maccabees

Games and discussions on the significance of Purim highlighted this month's activities of the club. In the gym, the boys indulged in their regular routine sports.

Vivalets

In addition to their gym period the girls learned Hebrew songs, Palestinian dances, and took up the lives of some Jewish personalities.

Candlelites

The Candlelites were primarily busy writing and rehearsing their Purim Play. They were indeed compensated for their efforts on the night of the performance. The members of all the clubs voiced their approval by their enthusiastic applause.

Rachel Judean

During the past month the members of the club went to the Young Judean Purim Carnival at the Flatbush Young Israel. During the week a part of the club had met and prepared their booth for the carnival.

At their meetings they discussed methods of raising funds for Keren Hanoar and the Story of Chanuah Sevesh.

CENTER EVENTS

Concluding BASKETBALL GAME of the Season

This Sunday Evening, March 30th
BROOKLYN JEWISH
CENTER

vs.
CURRENT COLLEGE
ALL STARS

The following players are
expected:

HARRY BOYKOFF, LEONARD DOCTOR
of St. Johns U., SID TANNENBAUM,
DONALD FORMAN of N.Y.U., JACKIE
GOLDSMITH, LOU LIPMAN, EDDIE
GARD of L.I.U., SID TRIBOWITZ,
PAUL SCHMONES of City College

— Admission —

Center members — 75c (incl. tax)
Non-members — \$1.20 (incl. tax)

THE JUNIOR LEAGUE

will hold

A GALA

SPRING HOP

on

Saturday Evening

April 12th

8:30 o'clock

Admission: \$1.00 (incl. tax)

*Proceeds to United Jewish
Appeal*

Members and their guests are most
cordially invited

YAHREZITS—APRIL, 1947

Benjamin Kaplan	Wife	April 2	12 Nisan
Leonard G. Kaplan	Mother		
Julius Light	Wife	April 2	12 Nisan
Saul Abelov	Mother	April 6	16 Nisan
Charles Dilbert	Father	April 6	16 Nisan
Reuben Frieman	Mother	April 7	17 Nisan
Martin Katz			
Paul Katz	Mother	April 8	18 Nisan
Phil Katz			
Leo Kaufmann	Mother	April 9	19 Nisan
L. H. Schlessinger	Mother	April 10	20 Nisan
Kalman I. Ostow	Mother	April 12	22 Nisan
Louis Rosenblatt	Mother	April 13	23 Nisan
Mayer Kenin	Father	April 14	24 Nisan
Joseph Richman	Mother	April 14	24 Nisan
Benjamin Dubrow	Father	April 16	26 Nisan
Benjamin Levitt	Mother	April 16	26 Nisan
A. Silverman	Mother	April 16	26 Nisan
Philip Levin	Father	April 17	27 Nisan
B. D. Schwartz	Mother	April 17	27 Nisan
Philip Palevsky	Mother	April 21	1 Iyar
David Phillips	Wife	April 25	5 Iyar
Albert Witty	Father	April 25	5 Iyar
Abraham Ginsburg	Father	April 28	8 Iyar
Isidor Gray	Mother	April 28	8 Iyar
Frank Levey	Father	April 28	8 Iyar
Mrs. I. Lazarowitz	Husband	April 30	10 Iyar
I. Jerome Riker	Mother	April 30	10 Iyar

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ANNOUNCING

THE REOPENING OF THE
CENTER RESTAURANT

Sunday Afternoons
April 27, May 4, May 11
and May 18

Regular Dinners will be served
for members and their families
from 12:30 to 4:30 P.M.

Price \$2.50 Per Person
(Service Charge 50c)

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HEBREW SCHOOL NEWS

THE Purim Masquerade held on March 9th proved to be a great success. Over 200 children came dressed in appropriate Purim costumes. An audience of 600 applauded the brilliant array of colors. Prizes were given for the best costumes by the P.T.A. The choral group, under the direction of Mr. Grossman, presented four numbers: Ma Tovv, Yam Lied, Shoshanat Yaakov, and Tzena. The climax of the program was a ventriloquist act by a member of the Progressive Art Associates, an organization specializing in Jewish festival entertainment. Mr. Schaeffer, chairman of the Hebrew Education Committee, greeted the parents. Rabbi Mordecai H. Lewittes, principal of the school, presided.

The P.T.A. served as host at the United P.T.A. regional meeting held in the Brooklyn Jewish Center on Thursday, February 27, 1947. Dr. Levinthal and Judge Emanuel Greenberg addressed the gathering. Rabbi Lewittes delivered the invocation. Mrs. Wollin, president of the United P.T.A., presided. Mrs. Buchman was in charge of the arrangements. Hamantaschen were served in honor of Purim.

A Hebrew reading project was started in upper classes under the direction of Mr. Shpall. The Jewish Education Committee is offering prizes to those students who complete twenty-five Hebrew stories.

The students of the Hebrew School and Sunday School are engaged in the collection of funds for the Histadrut Ivrit in connection with Hebrew month; they are also aiding the Children's Rebuilding Fund in Palestine under the sponsorship of the Hebrew Educators' Committee. The G.O., under the direction of Mrs. Beder and Mrs. Tessler, are cooperating in the drive. Mr. Edelheit is in charge of the collection of funds.

A highly successful Post Bar-Mitzvah breakfast was arranged by the Sisterhood on Sunday, March 16th. Mrs. B. Levitt and Mrs. M. Cantor were in charge of the arrangements.

At the meeting of the Hebrew Education Committee on Tuesday, March 11th, it was decided to emphasize the importance of extending the period of Hebrew education for each child. To discourage that type of schooling which is aimed solely at Bar-Mitzvah preparation,

a resolution was passed stating that boys must be enrolled in the beginners' class before their tenth birthday. This ruling will go into effect in 1948. The aim of our school should be to encourage at least six years of intensive Hebrew schooling.

Communications were received from Dr. Rudavsky and Mr. Ruffman of the Jewish Education Committee praising the work of our faculty and of our administrative staff. The Hebrew Education Committee adopted a resolution thanking Rabbi Mordecai H. Lewittes, who is completing ten years of educational work with the Brooklyn Jewish Center, for

THE RANSOM

the fine service he has rendered to our religious schools.

Young Folks League Meeting

THE next social meeting of the Young Folks League of the Center on Tuesday evening, April 1st, will feature sound motion pictures. Mr. Morris Traub, noted insurance counsellor, will speak on "G.I. Life Insurance." Refreshments will be served and dancing will follow.

Boy Scout News

THE Boy Scout Troop No. 125 which meets at the Center every Monday night at 7:30 o'clock is inviting all boys 12 years and older to join the troop. Come on and join scouting. All welcome.

[Continued from page 13]

Suddenly, peering through the window at the disgruntled, thirsty general, I had a flash of inspiration. It was so wonderful my voice shook when I spoke. "Lieutenant, I know where there's some American wine in Torremaggiore. None of this *vino* stuff."

"I phoned the officers' club in Torre," said Reid. "They're cleaned outa everything, too."

"But it's mine. I have it in my foot locker," I said.

Captain Schwartz was the first to catch on. "Are you just pulling his leg?" he asked.

"Honest, sir, I got it," I cried with more fervor, perhaps, than the occasion demanded. "It's kosher wine. It came for Pesach. They haven't had wine like this in Italy since the war. It's got a *Mogen David* label on it, too!"

After a time the young kid caught on, too. "It'll mean I'll hafta go after it," he declared slowly. "And if—he don't like it . . ." His shoulders jerked a little; but finally he buttoned his collar, pushed his hair back with the palm of his hand and went inside. We waited breathlessly, Schwartz and I.

After what seemed an hour, Reid came back. He had on his service cap. "O.K., let's be on our way, Sergeant. You said American wine, didn't you?"

"It's a wonderful wine," said Captain Schwartz, and touched my shoulder again in the dark. "It's been blessed by re-

ligious men, and it'll really work miracles, won't it, Sergeant?"

"I'll let you know tomorrow," I called over my shoulder.

It took us another three-quarters of an hour to get started. We had to page Captain Grady at the show again; then dig up a driver. But by twelve thirty, with the moon coming up over the hill, we pulled into that frowsy little village of Torre. The Lieutenant never let me out of his sight. He even followed me into my tent, and watched me dig into my locker for the package. I opened the box and without comment handed him the loaf of bread.

He handled it gingerly, as if it might have been a hand grenade, until he found the bottle.

I felt relieved when he had gone. He hadn't even offered to pay for it. But the loss was nothing—absolutely nothing! For as soon as he left, I hurried over to the bulletin board, struck a match, and with tremulous fingers held the light up. There was my name on special orders: "For rotation back to the United States."

* * *

This Passover, I think, I am entitled to an extra glass of holiday wine. And perhaps for sentimental reasons, I should drink a toast to the general. His address—according to the Army and Navy Register, which I sometimes read—is one of the lonely Pacific atolls . . .

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